

The **+ WITNESS**

MAY 27, 1965

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Story of the Week

Federal Aid Declared Essential For Church Related Schools

By Robert L. Curry

Headmaster of Lenox School

★ As the 1961 General Convention was drawing to a close in Detroit, a resolution came onto the floor of the House of Deputies regarding federal aid to independent school education. The temper of the House was one of impatience as we were running out of time, and men were anxious to get through and back to their work in the world. As a few church vs. state speeches were made, it was clear that the great majority were in favor of keeping government out of independent school education, and it was overwhelmingly voted so to do, and to send copies to members of the Congress.

I wondered how many Congressmen would read what we said and did, and if they did read it what effect it would have on their thinking. My guess was that they would wonder when we were going to get into the second half of the twentieth century.

Federal aid to independent — private to many people — education has been going on for some time. We receive surplus food. We can borrow from the government to upgrade our science laboratory facilities, our language laboratories. The government had tried a pilot pro-

ject with some Congolese at the secondary school level, and all members in the project were placed in independent schools and Uncle Sam paid the bill. Ecumenical relations were well underway between Washington and independent schools all over the nation.

In 1964 in St. Louis, the same question came up about federal aid to education and particularly to the church schools, and again the tide started to run back toward the first half of the century. However, the House was a bit more relaxed and I thought ready to listen, and so I spoke for the first time in Convention, and pointed out what was already going on in the schools in the way of aid.

Most of the time I would “rather fight than switch”, but in this matter if you fight you do so pretty much alone in changing times. It is fine for churchmen to talk of not accepting aid from the federal government, but the question then is: where is the aid to come from? Education is caught in any number of economic binds, and all you have to do is to look at the financial sheets of independent schools, look at the salary scales, look at the buildings and the needs for new facilities, and you know that aid must come from some quarter. As you look it is clearly evident

from the past and the present that the aid is not going to come from the church.

There is something else to see. As government moves in to help independent schools, there is no evidence showing that Washington is seeking to control those whom it helps, and those who have this fear have it on no solid grounds.

The new education act is an example of this. The area which I think will be most helpful to the independent schools will be aid to school libraries. No funds are available for buildings but for books and resource materials. None of these will be given to the church schools or other independent schools outright. Title will be held by the board of education in the area where the independent school is located—we will have the use of the books and other materials.

Under the national defense act, we are able to send more of our masters off to school in the summer months to upgrade their teaching than we could ever do on our own limited budget for summer work. We are approaching the figure of forty percent of our men studying in the summer under national grants, whereas fifteen years ago we had less than ten percent going off regularly in the summer to improve what they could bring to the classroom. Nothing is stipulated about where they shall go, what courses they will take. The

quest is for more knowledge and for truth.

The latest aid to come from the federal government is from the office of economic opportunity and is part of the fight against poverty. A group of schools banded together a year ago to take "educationally and culturally deprived" boys and girls to see if we could bring them along so that they could compete for places in college, and realize a given potential which was stunted and dwarfed by slums and poor schools. We can't take many such persons because they require full scholarship aid, and full scholarships are rare.

We have within the week learned that the OEO has offered a grant to pay \$2500 per year for three years to take an additional 100 such boys and girls into our schools for 1965-66, and there is talk that this might be raised to 1000 for 1966-67.

What an opportunity this will be for individuals and for our schools. We now have on our own thrift and economy two American Indians, one Negro from New York City, one white lad from Boston, on full scholarship as educationally and culturally deprived. All are doing well, all are contributing, all are changing, all have lifted their sights and have new and expanded horizons.

Our task for the great society and the Christian community is to offer this opportunity to more and more boys and girls of the oncoming generation. Who will help? The need is vast and private or church resources are limited. It takes national resources to assist with this task.

The church schools have much to offer on their side. The federal government cannot lift up every community, every county, every minority group to the extend of the need.

The church schools all over the nation have thousands of places — residential openings, where the boy and girl with fine potential and record could come and be challenged.

If the American Indian is going to raise up leadership, he is going to have to get his capable children off the reservation in most instances and away to school where the environment is different and the teaching is better than what many find at home. If the American Negro is going to go forward then many of them with the drive to rise and break through the en-

crusted traditions must be able to go to independent schools where they are "equal", and will be so regarded and taught and moved along. The same holds true for the Spanish-American in the southwest, the Puerto Rican in New York City, the "poor white" in Appalachia.

The Christian Church cannot tackle this by itself — the resources are not there. It will take the largest resource we have—the federal government.

Therefore, on this issue I would rather "switch than fight".

Bishop Stuart Issues Statement Following Action of Parish

★ Bishop Albert Stuart of Georgia issued a statement, in the form of a paid advertisement in a newspaper, dealing with the proposed withdrawal of St. John's, Savannah (Witness, 5/6).

He said that "no member of the Episcopal Church by reason of expressed opinions or votes of himself or others changes his status from that of a baptized and confirmed Christian or takes himself outside the Episcopal Church. No Christian can resign from the family of God any more than he can resign from his natural family. We may not claim or exercise our rights, privileges, and responsibilities in the family, but these rights, privileges, and responsibilities remain.

"In the Episcopal Church one may leave one part of the family and go to another — that is transfer from one parish to another; on the other hand one may lapse from the communion of the Episcopal Church by becoming inactive — that is not accepting the privilege of communion; or by becoming associated with a group with which the rest of the Church family is

not in communion; or by identifying with an unrecognized group. Such a lapsed communicant may at any time return to the status of a communicant in good standing.

"By the freedom which God has given us, each individual member of God's family determines his own position in the family. It is well that we do. These are times demanding an unequivocal witness to the faith of our fathers. God has made us members of his body. He has made us his children. He has made us inheritors of his kingdom. He alone judges us in the freedom of our response to his calling."

Pledge Paid

Later the vestry of St. John's voted to continue financial assistance to the Diocese of Georgia for the remainder of the year, according to senior church warden W. Hunter Saussy.

Saussy said the vestry decided to meet and make public its intentions following reports from Atlanta that the diocese of Atlanta had offered financial aid to the Georgia diocese.

Bishop Stuart was quoted by

a wire service as thanking the bishop of the diocese of Atlanta, the Rt. Rev. Randolph Clairborne Jr., for the Atlanta diocese's "thoughtfulness." But, he said, "at this point we do not know the extent of the need for assistance."

Saussy said that the vestry of St. John's "intends to honor our pledge to the diocese of Georgia for the balance of 1965." He said the vestry felt its pledge was a "moral" obligation and the thought of withholding aid to the diocese had not been entertained.

St. John's contributes about \$25,000 a year to the diocese in monthly payments, Saussy said. He said the monthly payments would continue.

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WOLCOTT CUTLER DIES SUDDENLY

★ The Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, Mass. for 36 years from 1924 until 1960, died suddenly May 16th. He participated in the 125 anniversary commemoration of the founding of the parish, celebrating holy communion in the morning and presiding over a parish anniversary meeting at the end of which he collapsed and was taken to the hospital where he died about six hours later.

COLLEGES PLEDGE BAN ON DISCRIMINATION

★ Some 2,000 colleges and universities, including numerous church-related institutions, have submitted non-discrimination pledges to the federal government in compliance with the civil rights act, the U.S. commission on civil rights reported.

The pledges must be signed by the schools — many had been segregated previously — before federal assistance can be granted.

Upon executing an assurance form, a college is committed not to discriminate because of race, color or national origin in the admission and treatment of students. This assurance extends to the entire institution and all its facilities.

Included under the requirements are student loan programs, dormitory and facility construction and research and development projects.

PUT UNDER HEAD OF PROGRESS

★ New Mexico and Southwest Texas turned down women as delegates — clergy gave them the necessary two-thirds but the laity were about evenly divided. Bishop Kinsolving called it progress since the vote was closer than at previous conventions.

-- Conventions --

★ New York adopted a series of social action resolutions. Anti-discrimination action had two buck-teeth: in building the parishes were asked to deal only with contractors who do not discriminate; in investing funds parishes and diocesan agencies with told to buy only the securities of corporations that are committed to equal opportunity in employment. Delegates urged repeal of a state law which bans the dissemination of birth control legislation and distribution of contraception devices. Bishop Donegan reiterated his endorsement of non-violent racial demonstrations and hoped that those who witnessed "to the church's concern for racial justice in other parts of the country will first witness to that concern in your own community. We do not want the church or its representatives to be accused of acting forthrightly where it has nothing to lose. — That makes it entirely too safe for the church, and safety, which may be a legitimate institutional concern, is always a threat to Christian mission."

★ Louisiana faced the problem of some parishes unwilling to make payments to the diocesan budget because they do not like the Episcopal Church to be in NCC. This year, Bishop Girault Jones told the convention, the matter is being handled through gifts he has received to pay the NCC part of the budget, over and above the general church quota. The bishop made quite a speech on loyalty to the church. "The NCC is only a symbol, the whipping boy," he told the delegates. "What many people really protest in the involvement of the Episcopal Church in civil rights issues. At any level.

They resent the Church's speaking out on matters of social justice." A program budget of \$355,311 was adopted with \$142,000 going to the general church.

★ Bethlehem adopted a record budget of \$232,972, split down the middle for work inside and outside the diocese. Fair housing got a plug — ordination of women did not but the delegates urged General Convention and/or the house of bishops to come up with something specific about commissioning of deaconesses. Post-ordination study to keep parsons on their toes was stressed by Bishop Warnecke in announcing that a prof. from Philadelphia Divinity would be on hand in the fall to run a program to that end. The diocese has sent a rector to some other Anglican jurisdiction in recent years to find out what's going on. Arthur Doersam, rector at Glenburn, will spend a month this summer in Canada and will be expected to make some talks, hither and yon, when he gets back.

★ Idaho instructed the department of education to survey church schools, youth and adult confirmation courses, teacher training programs and to develop standards in these areas.

★ North Carolina welcomed the Presiding Bishop, paid tribute to Bishop Baker at a dinner, with eight other bishops on hand, gave enthusiastic backing to MRI. Delegates also voted to let women be on vestries — 88 to 4 with the clergy;

41 to 16 with laymen. Bishop Baker retires this summer when Coadjutor Thomas Fraser becomes diocesan.

★ Virginia voted not to let women serve on vestries. Usual thing — clergy all for it 97 to 20; laymen said no by ten votes. Bishop Gibson plugged MRI which he said "is our call to renewal. Let us face it seriously."

★ Minnesota voted that no advance fund money will be spent with firms who permit discrimination with regard to race, color or creed. Bishop Kellogg talked about race relations, the urban challenge, clergy salaries, MRI. Bishop McNairy, suffragan, said ecumenically owned and operated buildings are needed to meet the challenge of an expanding work in the college field.

★ Southern Ohio welcomed the P.B. who talked about the church facing a changing and revolutionary world. The Rev. Russell Chandran of India dealt with renewal of the church in his country where "a lively concern for the transformation of society is one of the most

significant developments." Bishop Blanchard announced that Rector Morris Arnold of Christ Church, Cincinnati, is to use a sabbatical to be coordinator of the pilot project in metropolitan work. The dioceses is one of seven in the U.S. named by the national church for these projects.

★ Arkansas took a strong stand for integration, condemned capital punishment and turned down women both as delegates and to serve on vestries.

★ Rhode Island wants to have nothing to do with the ordination of women. Upholding an

(Continued on Page Eighteen)

THE PARISH OF TRINITY CHURCH
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EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
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4-5, 6:30 - 7:30 & by appt.

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EDITORIAL

Why Church Schools

PARENTS have the responsibility for starting their youngsters out in life with a healthy body, a trained mind and a sustaining faith.

The theory that parents are responsible for the first two but have no responsibility for the last is based on a false assumption — namely, that there is no God. He holds parents even more responsible for the moral and spiritual training of youth than he does for the physical and intellectual development. That portion of the younger generation who flout moral standards is the greatest menace to the social structure which we face.

Time was when the home gave religious training to youth but now it is the exception where parents give much attention to this obligation. Youth grow up with loose moral standards because, like Topsy, they have no cultural background.

It is to supply this need that the Church has provided Church Schools in which boys and girls are educated physically, mentally and spiritually in due proportion. There is a carefully prepared program of athletics and drill, of study and recitation, of worship and instruction which makes for a life of three dimensions.

In order to insure such training for our youth in a Church institution one must be assured of three things.

First, that the person at the head of the school is a Christian who loves young people, who knows the value of discipline and yet who, with the hand of steel, wears a glove of velvet.

Second, one must know that the school has a sufficient income to insure a faculty which is competent to teach and adequate for the needs of the students.

Third, one must know that the morale of the school is such as to win the loyalty of the youngsters and secure from them the best that they have to give.

In selecting a school for our youngsters we ought to weigh carefully all of the values in which we wish them to be trained and not to ignore the ultimate value of religious training with which to meet the temptations of a godless world. If we can afford to send them away to school, other things being equal, or nearly so, we ought to appreciate the opportunity of sane reli-

gious instruction as a tremendous asset in their future life.

In addition to these remarks on the witness which is given in education in the Church on all levels, we commend the observations which Bishop Donegan made in his address to the New York diocesan convention this month:

"The historic role played by the Episcopal Church in education in this country is of particular significance, both in terms of the leadership provided by our laity as teachers, administrators, trustees, and taxpayers in support of public education, as well as our long and outstanding history in the establishment and conduct of Church boarding and day schools. We have exerted nationally a distinct leadership in the field of Church-sponsored independent school education, not because we had an elaborate and well financed program, but because of our historic convictions about the place the Church can have and does have in providing a curriculum and student life which has Christian teaching at its very center."

After pointing to the boarding and day schools in the New York diocese Bishop Donegan said that wherever possible consideration should be given to the establishment of new schools. He continued:

"But this is a costly enterprise. Every Church school that exists is dependent upon subsidy if its fees are to be kept so low as to make that school available to a cross section of the Church. And many of our schools are disappointed at the small number of our own people who seriously consider sending their children to the Church's schools rather than to schools of some other sponsorship.

"I commend all those who struggle to maintain our schools as the excellent institutions they are; I commend the work being done by the headmasters of our schools, through the division of boarding and day schools, to lift the standards of these schools. I urge all those to whom God has provided the means of financial support, to remember our Church schools and support them generously. And I express the hope that, when our people are considering sending their children to private schools, they give first consideration to the schools of the Church".

We commend to readers the articles, news and announcements in this issue and suggest that it be retained for future reference.

"IN PIETY AND USEFUL LEARNING"

By Robert Claflin Rusack

Suffragan Bishop of Los Angeles

THE EPISCOPAL CHURCH HAS MADE GREAT CONTRIBUTIONS TO EDUCATION WHICH ARE BEING WELL MAINTAINED

THE SOUND of a great orchestra comes largely from the excellence of individual players. There is something like this at work in our Episcopal schools. They vary in their emphasis and in their relationship to the Church, but do offer an excellence in education.

Trinity School in New York was established in 1709 by the mother Church of England's Society for the Propagation of the Gospel in Foreign Parts. Trinity School was to offer an education to both sexes "in piety and useful learning."

With different emphasis, but ever concerned with "piety and useful learning," more than 600 church-related schools have been founded in the last 250 years. Among nationally known schools for boys are Groton in Massachusetts, St. Paul's in New Hampshire, Episcopal High in Virginia, Kent in Connecticut. Equally well known are boarding schools for girls: St. Agnes in Albany; St. Margaret's in Waterbury, Connecticut; St. Katherine's in Davenport, Iowa; Kemper Hall in Kenosha, Wisconsin; Annie Wright Seminary, Tacoma, Washington, to mention but a few. Distinguished graduates have brought them fame. And overseas, people have looked to Episcopal schools for excellence in education in Brazil, Hawaii, and the Philippines, as well as in other missionary jurisdictions.

In recent years there has been a rapid growth in the number of parish day schools. In the diocese of Los Angeles two boarding schools, Harvard for boys and Bishop's for girls, were founded before 1910. Since 1944 thirty-three parish day schools have come into existence, most of them offering nursery, kindergarten and elementary grade education. Some have moved on to junior high level. Texas and South Florida have had a similar experience.

The National Association of Episcopal Schools has recognized the need of dialogue, definition, and direction. Two great conferences have been held in Washington, D. C. in the past five years, where educators have been inspired to create a

new atmosphere, both religious and academic, in all Episcopal schools. Leaders in the schools movement agree that "a Church School is an educational institution wherein the director, the majority of the teachers and those who determine its policies recognize Jesus Christ as Lord and Saviour. They are persons who passionately desire to do God's will, and for them the central aim of the school is to pass on to succeeding generations the knowledge of and the love of our Heavenly Father."

Idealism ranks high with Episcopal educators, but we are all called as cross-marked Christ followers to be optimists. So it is that we hope "to make the Church school a citadel of Christian living, a walled town against unkindness, materialism, and unwholesome thought of any kind."

Religion in Schools

THE PARISH day school particularly seeks to implement and strengthen the training received in ordinary parochial life. Thus, a Church school "takes the position that all knowledge comes from God and all (academic) disciplines are in essence 'sacred studies.'" Daily chapel is the norm, seeking to make the gospel relevant to the day's study, family life, and recreation.

It was revealed at the 1965 Washington conference that all too often, long time church-related schools have forgotten the basic R in the academic, sports, even chapel program. Some are struggling to bring "religion" into prominence, others it would seem have found it a burden too grievous to be borne.

The National Association of Episcopal Schools is determined to help these schools, and perhaps the newer schools of the west are to lead the older schools of the east to a religious renewal.

All schools must heed the challenge of our former Presiding Bishop Lichtenberger that we "subscribe to the highest academic standards." Our Episcopal schools, therefore, must strive "to help each student grow in the ability to use ef-

ficiently and fearlessly the mind God has given him."

The February, 1965, newsletter of the Episcopal Schools Association concludes: "Sound learning and an unremitting search for truth, together with an humble respect for facts, give life to the words of the teachers and illumine the way for the students."

Knowing that our public schools are not in a position to deal adequately with that portion of human experience which we call religious, a tremendous responsibility weighs on the churches to provide the means whereby youth and adults can know the revelation of God within the totality of man's existence. In the diocese of Los Angeles, not just with students in our church-related schools but with parents as well, we are attempting to place the missing religious dimension into the curriculum in such a way as to convince students and parents of the importance of the incarnational God in all of life. We believe the parish day school's task is to present the fullness of doctrinal instruction, whether desired or not, to those who use the school. We attempt in classroom, and at parent's gatherings, to relate all the experiences in the curriculum to man's ultimate and fundamental relationship with God.

Together with other dioceses we are deeply concerned with the rise and spread of religious illiteracy. The community and nation, as well as children and parents, are the losers. Our land has always depended on the acceptance of certain fundamental religious truths and values. It is often heard that "our nation under God" may not long endure if religious truths and values are allowed to die. The parish day school, as well as the church boarding school, certainly provides a wedge into part of our society.

Unlimited Opportunities

THE MISSIONARY opportunities with faculty, students and parents are unlimited. Bishop Bloy of Los Angeles stated in his 1964 address to diocesan convention: "It should be said often that our schools continue to be one of our most effective missionary outreaches at the local level. It is a common thing for me to hear how whole families, with no previous church affiliation whatsoever, have been brought into the church by reason of the service and ministry of our schools."

Many church-related schools have participated in student exchanges for years. As diocese and

individual parishes continue to enter into partnership with overseas jurisdictions it is anticipated that there will be a more wide-spread exchange of faculty and students.

For the practical-minded it is probably wise to state here that most Episcopal schools are adequately supported. Fees and philosophies are as far-ranging as enrollments. Episcopal schools (See the Episcopal Church Annual 1965, pages 72 to 77 for preparatory schools; write to the Episcopal Church Center, 815 Second Avenue, New York 17, N. Y. for the list of parish day schools) range from the progressive and liberal to the conservative and haughty. There are schools in the country, in the city, by the sea and in the hills. There are schools under the control of private boards, parishes, cathedrals, dioceses and religious orders. There are military schools, farm or ranch schools, boys or girls schools, co-educational schools, and parish day schools. The fees in the schools range from several thousands down to two figures. At both ends of the spectrum is Kent School, where each family contributes what it can afford. Among parish day schools in the Los Angeles diocese the tuition ranges from approximately \$200 to \$500, with non-parishioners or non-Episcopalians paying a slightly higher yearly fee. Almost all schools offer scholarships.

Most Episcopal schools are proud of their diversity and small classes. Many a Roman Catholic educator envies the 20 to 24 limit in Episcopal parochial school classrooms. Many church and church-related schools have a student-teacher ratio of 10 to 1. Over 95% of Episcopal high school graduates attend college or university, but then most can choose a high caliber student to begin with.

A tremendous opportunity is ours in the Episcopal Church as we offer education "in piety and useful learning," ever pressing on to have every subject related to the truth of God, and seeing to it that no subject is taught in isolation from moral and spiritual values.

KINDLY SAVE THIS NUMBER

THE WITNESS receives many requests from parents for information about Church Schools. We suggest therefore that you set this issue aside for reference. If you do not find in the announcements in these pages the schools you want please write us giving information about the child.
The Witness **Tunkhannock, Pa. 18657**

PARISH DAY SCHOOLS: --- SOME QUESTIONS

By Ethel Ruth Gandy

Teacher and Director of Christian Education

A STUDY WHICH RAISES MANY QUESTIONS ABOUT WHAT MUST BE DONE TO RAISE STANDARDS OF PARISH DAY SCHOOLS NOW OPERATING OR BEING PLANNED

A STUDY of 25% of the more than 400 parish day schools in current operation in the Episcopal Church discloses a number of pertinent facts, stated here briefly without the available evidence because of space limitations.

● Parishes operating schools range in communicate strength from under 250, with 18%, to over 1500, with 6%. Approximately half of the schools are in parishes with from 250 to 750 communicants.

● 71% of the schools are financially independent of their parishes, with income predominately from tuition, with the median being \$162. With rare exceptions they receive use of parish buildings, janitorial services and utilities without cost to the school.

● Student constituency in a majority of the schools is predominately non-Anglican. While they may not be overtly discriminatory in racial, religious or social admissions, those with a higher tuition — ranging from \$400 to \$790 a year — assure some schools of drawing their students from families in the middle and upper income brackets.

● Academic requirements for teachers vary greatly with a majority (63.3%) requiring four years of college work. Depending on state requirements, most teachers in parish day schools are not required to have state certification.

● A large proportion of the schools are not able to provide salaries to attract the best qualified teachers. It is questionable whether many of the private schools could continue if their salary scales were equal to their local public schools.

● About half of the parish day schools (48%) are not rated by their state boards of education. Could it be that employment standards and low salaries prevent them from seeking state accreditation?

● Who are the policy makers? The majority

(87%) operate through boards of trustees with 62%, requiring members to be communicants and 37% a combination of communicants and non-communicants. Of the schools without trustees (13%) a number of them are under the complete control of the rector.

The degree to which trustees have insight and understanding of the nature of a church school being fully a Christian school, of the likenesses and differences between a Christian and a secular school, and of the need for both a high quality of academic standards as well as the Christian perspective of teaching in all subject areas can make the difference between a school being the kind of institution the church needs and its not being just another secular school meeting in a church building.

Hanging out the church shingle does not automatically make a "Christian" school. Neither does tacking on a chapel service and a religious course to a secular curriculum make a "Christian" school. For any church school, including parish day schools, to begin to measure up to the "oughtness" to which it is called in its Christian witness means no less than worship, regular religious instruction of a caliber equal to that of the other subjects taught in the school, the quality of relationships between all the people involved, and academic excellence undergirded by the Christian perspective of teaching in every academic field. Anything less than meeting these criteria, not one but all of them, makes a school unworthy to be called a church school.

Information Needed

CERTAIN CRITERIA need to be considered in parishes contemplating the establishment of parish day schools. The clergy and the laity need to secure as much information as possible about parish day schools from their diocesan and/or national departments of Christian educa-

tion and from other parishes in their vicinity. A day school needs to have strong support from the whole parish before it is started. It is evident that when strong parish support is lacking, the day school may founder when financial and other problems develop. Careful scrutiny of the financial and building requirements is needed. Serious consideration should be given to the possibility of shifting population in the community. For example, will the church building be in a downtown business district, rather than nearer the homes of a school's clientele, in a relatively short period of time?

What effects will the establishment of a day school have on the local public school and will such effects be advantageous to all children in the community?

How is the day school to be coordinated with the Sunday church school?

Will provision be made for the school to be rated by the state board of education?

What other Christian education alternatives may be possible instead of a day school?

What will be the theological foundation in all areas of the school's work? Is the school being established to meet a short-term or a relatively long-term need?

Will any groups of people be excluded from the school? While these queries do not exhaust the questions that need to be raised before establishing a school, they are suggestive for at least the beginning of an exploration into the matter by a parish.

My study raises many other questions:

Can a parish day school justify its existence as a church school if the school is established as a community project?

Can a parish day school justify its existence as a church school if it offers neither religious instruction nor chapel; or if such is offered only once or twice a week?

Should parishes start day schools and then turn them over to non-church boards to operate as private schools in competition with the public school?

If schools are being established to meet community needs, why is there no local ecumenicity practiced by cooperating with other churches in establishing them?

Should a parish establish a day school or continue a day school that circumvents certain groups or supports the status quo of certain groups?

In parishes which are permitting the use of parish buildings to house a private school not under parish control, are the patrons aware that this is a non-parochial school or do they assume that it is supported by the parish and is providing Christian education?

Should a parish provide a building rent-free for a school, not under parish sponsorship, to operate as a commercial venture?

Is it the responsibility of a parish to set up a school that draws some of the better students from the public school and possibly lowers the standards of the public school?

Wouldn't it be exercising as much Christian responsibility for interested parishioners to send their children to the public school and work as members of the public school board in trying to raise the standards of the public school for all of the community children?

Is a parish justified in supporting a school through the use of parish buildings, utilities, etc., if the school has only a minority of parish children and religious instruction and worship are not included?

What kind of informational data should be given to clergy who are contemplating the establishment of parish day schools in their parishes?

Since the parish day school should be an integral part of a parish's Christian education planning; then, why is it so evident that in many parishes, the day school is almost — if not — a separate entity from the other Christian education work in the parish?

If a large proportion of schools are not rated by state boards of education, should the church enter this area and provide rating standards for these schools?

Although private and parochial schools may not be subject to rating by a state board of education, is it in the best interest of the parish day schools not to be rated? Why do schools see no need to be rated?

If a day school offers religious instruction, why shouldn't this instruction be given by the regular teachers instead of the clergy, director of Christian education, or a special teacher?

If a parish day school provides Christian education, such education should be basic to all subject fields and not entirely relegated to a religion course. How can this be done in schools which provide no Christian education training for their teachers?

The Teachers

Why are teachers not given Christian education training in almost two-thirds of these schools and have sparse and/or sporadic training when it is given? Do the clergy not recognize a need for Christian education training of day school teachers?

Where day school teachers do not receive Christian education training, do the teachers in the Sunday church schools of these parishes receive any training?

Why is there so little understanding of Christian education involving any area except the more traditional thinking in terms of the biblical, theological, church historical fields, etc.? In other words, why does there seem to be so little understanding of the Christian perspective of teaching in the subject fields such as history, literature, science, the arts, etc.?

Who is responsible for the Christian education training of day school teachers? Is not this training the responsibility of the rector, the diocesan departments of Christian education, and the unit of parish and preparatory schools of the national department of Christian education?

Shouldn't diocesan departments of Christian education be as concerned for and offer Christian education training for parish day school teachers as they do for Sunday church school teachers?

When training is offered outside the parish, why do the teachers not take advantage of it?

Materials

Should the church develop textbooks for day schools or should the schools continue to use the same textbooks as the public schools which are oriented from the secular perspective?

Since the day schools use the same textbooks as the public schools and a majority of schools do not provide Christian education training for teachers, can we expect that the subject fields are being taught from a Christian perspective?

Should the church produce curriculum materials for religious instruction in parish day schools?

Where parish day schools offer religious instruction, how should such instruction be coordinated with the parish's other Christian education work, including the Sunday church school?

What kind of Christian education is needed for board members responsible for parish day schools? Do most of them realize that the difference between a Christian school and the secu-

lar public school involves more than a course in religion and chapel?

With parish building programs being necessitated by parish day schools, couldn't the parish's Christian education work be strengthened less expensively otherwise and the money be used for much needed work beyond the parish?

Should parish day schools try to build up endowments or should they operate from year to year sometimes with sufficient money to pay their own way, sometimes not able to do so?

Should parish day schools be established without sufficient support of the total parish so that when they are in financial trouble, the school has to be discontinued for lack of parish support?

If Christian education should be the only reason for having a day school, why do less than half of the schools indicate religious instruction and worship as providing something that is better than their local public schools?

Why do Episcopal parish day schools attract such a large proportion of non-Anglican students?

Are we really providing non-Anglicans who attend our parish day schools a real insight into Anglicanism or are we sidestepping the opportunity?

What should be the relationship between the diocesan department of Christian education and schools operating in parish buildings as commercial ventures?

Where rectors are headmasters or principals of parish day schools, is this work taking too much of their time from their other parochial responsibilities?

In schools with lay administrators, do the clergy give sufficient time to the day school?

Who is Responsible?

ON THE BASIS of this study, it would seem that all three levels of the church — national, diocesan, and parochial — should bear the responsibility for the parish day schools.

On the national level, materials might be produced on the Christian perspective in particular subject fields which would be helpful in developing such training on diocesan and parochial levels. Trainers who have specialized in specific subject areas with insight into the Christian perspective of their fields might be sought to work on a volunteer basis to help start some thinking and discussion with diocesan departments of Christian education and with day school teachers. While this is not specifically in the area of

teacher training, the unit of parish and preparatory schools might well explore with diocesan departments of Christian education the relationship of the parish day school with other areas of parochial Christian education. Indeed, such exploration needs to be done on both the diocesan and parochial levels if the parish day school becomes an integral part of parochial Christian education work.

While the production of textbooks for parochial schools would be a debatable issue, a less controversial area in curriculum development would be the production of materials for religion courses in day schools. The national department of Christian education has produced and continues to develop an excellent series for Sunday church schools; they might consider producing materials for religion courses in day schools. While most of the current church school curriculum produced by the national department of Christian education is either suitable or could be adapted for religion courses in day schools, the problem that must be worked out on the parochial level is the degree of integration between the day school and the Sunday church school particularly in bringing together day school and non-day school children for Sunday morning classes. There are problems in this area in many parishes.

While the parochial school could be as independent of a church rating as it is that of the state board of education; recommendations in areas such as the academic preparation of teachers, the Christian education training of teachers and board members, pupil-teacher ratio, salaries, libraries, equipment, budget, etc., could be helpful to parishes considering the establishment of day schools and possibly to help in raising the standards in some schools already functioning. If rating standards by the church are not feasible, day schools should be encouraged to submit to being rated by their state boards of education.

The independence of parochial schools is one of their most striking characteristics. Any attempt to bring much unity could endanger their independence which they apparently cherish. However, from the considerable interest I received from clergy, associated with parish day schools, in this study, there is good indication of their concern and interest not only in their own schools but in terms of desiring an opportunity for more awareness of the work and the problems in other parochial schools.

Could more opportunities be made available

for rectors of school parishes to meet with diocesan and national level personnel to discuss their concerns and needs; and to explore new thinking about and work being done in these schools? Could the unit of parish and preparatory schools publish either a monthly, bi-monthly, or a quarterly periodical which would help to stimulate thinking and conversation in parishes and in their schools? It is possible that such a periodical could serve as an organ of communication in helping to create more unity among schools and in focusing upon relevant problems and issues which face church schools.

Diocesan departments of Christian education possibly need to consider their responsibilities to parish day schools in terms of fostering the need for and providing Christian education training for day school as well as for Sunday church school teachers. A functioning day school division in diocesan departments of Christian education could be useful to parishes who either have day schools or who are contemplating having such schools. It would seem that diocesan departments of Christian education need to be as concerned with day schools as with Sunday church schools and other areas of parochial Christian education. The diocesan level could be of service in the Christian education training of boards of trustees.

Finally, the key to whether parochial schools will utilize opportunities for suggestions and help from outside their parish depends upon a lack of complacency within the parish about the quality of school they have now and of their interest in improving their school. Such a view exists in many parishes with day schools.

Whether the parish day school movement has reached its peak or whether there is still considerable interest in establishing more schools remains to be seen. One factor is evident: much needs to be done about the schools already in existence.

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-- School Notes --

National Cathedral School

★ President Johnson, whose daughter Luci is graduating, is to be the commencement speaker at the graduation at National Cathedral School, Washington. The Presiding Bishop will take part in the service conducted by Dean Francis Sayre at Washington Cathedral on June 1.

St. Agnes School

★ St. Agnes School, Albany, N. Y. has added courses in advance placement, team counseling, personal typing and driver education. Hamilton H. Bookhout is the headmaster, assisted by the Rev. A. Orley Swartzen-truber, the first time in history that the top administrators have been men. Episcopal related, the school nevertheless welcomes students of all faiths.

St. Andrew's School

★ To accommodate an expansion from 160 to 180 boys St. Andrew's School in Middletown, Delaware, will begin construction of a new dormitory this fall along with a new science building for which plans were made after a study by the science department of modern science courses and teaching facilities. Preliminary studies are now under way for a new chapel, the intention being to take into account current liturgical thinking in the church and to reconsider the place and style of worship in a school community.

San Rafael Military Academy

★ Celebration of the diamond jubilee of San Rafael Military Academy began this month with a gala buffet and ball and an alumni luncheon at which Bishop Pike was the speaker. Located in Marin County, north of San Francisco, the school will

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continue the jubilee celebrations with a baccalaureate service June 5th, when the chaplain of Mills College, the Rev. George Hedley, who is both a Methodist minister and a priest in the Episcopal Church, will preach, and the commencement the day following, when the speaker will be Wayne D. Gray, dean of St. Michael's College, a new educational venture of the church at the University of the Pacific, Stockton, Calif.

Bishop Dagwell Hall

★ A new boys' resident and day school in the church will begin its history when Bishop Dagwell Hall opens in Portland, Ore., in September. While the school will be a separate institution it will be jointly administered with St. Helen's Hall on the 32-acre campus in the Raleigh Hills section.

University of the South

★ The dedication in April of the Jessie Ball duPont Library at the University of the South at Sewanee, Tenn., brought the school to the last step in the current ten million dollar campaign. The \$1,500,000 building was one of the chief objectives of the campaign. The last target in the current campaign is the new science building.

Stuart Hall

★ For the first time in its 120-year history Stuart Hall in Staunton, Va., has this year a resident priest on campus as chaplain and teacher of sacred studies. The Rev. Jack Matheson Baker, who holds these positions, was canon of Christ Church Cathedral, Springfield, Mass., before coming the Stuart Hall.

St. Paul's School For Girls

★ In a change in the curriculum in the department of religious studies at St. Paul's School for Girls, Walla Walla,

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St. Andrew's Priory

★ In another expansion program St. Andrew's Priory in Honolulu, Hawaii, is breaking ground on Ascension Day for a new gymnasium and student services center, and at the same time raising the roof of its Selon Hall to construct six new classrooms on a second floor.

Saint Margaret's School

★ Bishop Walter H. Gray of Connecticut dedicated the new library and art studio of St. Margaret's School, Waterbury, Conn., in ceremonies marking the centennial celebration of the school beginning May 15. The cost of the building, \$390,000, is covered by funds of the one million dollar centennial drive, for which contributions have reached \$845,000.

St. James School

★ A church built in 1875 and consecrated by the first bishop of Minnesota, Henry B. Whipple, has been moved from Kenyon, Minn., to the campus of St. James School in Faribault, where it will be used as a chapel.

Hoosac School

★ The Rev. John Heuss, rector of Trinity Parish, New York, was the principal speaker at the convocation at Hoosac School, Hoosick, N. Y. which marked the school's 75th anniversary on May 22.

Harvard School

★ A benefit performance of the motion picture, "The Great-

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est Story Ever Told", has added \$50,000 to the four million dollar goal of the master plan for Harvard School, North Hollywood, Calif. The son of the picture's producer, George Stevens Jr., is a graduate of the school, which will use half of the funds for enrichment of the academic program and half for additional building and expansion.

Institute Colleges

★ Three Negro colleges supported by the American Church Institute are to be assessed by a committee of ten appointed by the Presiding Bishop. The basic question is whether, in these changing times, Negro colleges serve a Christian purpose. Studied will be St. Augustine's, Raleigh, N. C.; St. Paul's, Lawrenceville, Va. and Voorhees, Denmark, S. C.

Grace Church School

★ Experimental use will be made during the 1965-66 at Grace Church School, New York City, of the new ITA reading program. This is abbreviation for initial teaching alphabet, the purpose of which is to simplify the learning of sounds and spellings in English.

Margaret Hall School

★ Jane Low has been appointed academic head of Margaret Hall School, Versailles, Ky. for the 1965-66 year, succeeding Marilyn Jones, who remains on the faculty as college counsellor, librarian and teacher of English.

St. Luke's School

★ In conjunction with the recent New York liturgical conference the eighth grade boys of St. Luke's School, New York City gave two performances of an abbreviated version of Eliot's "Murder in the Cathedral" in St. Luke's Chapel, assisted by the boys' choir, as a demonstration of the power of liturgical drama.

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By

Albert Reissner

Psychoanalyst of Brooklyn, N. Y.

A Reprint as a pamphlet
of his lecture at Trinity
Church, New York.

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The Witness

Tunkhannock, Pennsylvania

Conventions

(Continued from Page Six)

earlier protest of Bishop Higgins to the bishop of California, the delegates petitioned the House of Bishops to maintain the traditional status and function of deaconesses. Bishop Higgins told the convention that when the issue is discussed at the bishops meeting in September "there will be a tremendous explosion."

★ California passed resolutions on fair housing, and discrimination. The 600 delegates approved a budget of \$856,060.

★ Los Angeles established a partnership relationship with the diocese of Polynesia. And — hold everything — gave final approval for women to serve on vestries, be delegates to diocesan conventions, and to hold other offices.

★ Newark, after heated debate, approved civil disobedience, 219-154. The resolution was similar to the one passed by the last General Convention. When one layman objected to disobeying any law, Bishop Stark got applause for declaring, "I think you would have been against the American Revolution, too." Family planning for low income families was spelled out in a four point program which ultimately would place clinics and services in areas of greatest need. Capital punishment was condemned by an overwhelming vote. Sanctions taken by the US against South Africa for its racial policies was commended and further steps were urged within the framework of the UN to require South Africa to adhere to the principles of the UN. Archbishop Joost de Blank and Bishop Ambrose Reeves wrote letters supporting this action which were read from the floor. Governor Hughes and the legis-

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lature were urged to do some-
thing about "substandard and
deteriorating housing" in which
thousands of people in the state
have to live. The state's public
educational, health and welfare
programs and facilities are
"woefully inadequate" because
of the lack of funds. The con-
vention therefore went on rec-
ord as favoring the principle of
a broad base tax to help take
care of the situation.

★ New Jersey is to have a
suffragan bishop with the Rev.
Charles H. Best of Red Bank
the chairman of the committee
to present nominations. No
name will be accepted except
from deputies attending the di-
ocesan convention in Trenton,
May 4-5. Best states that
names should be submitted at
once, even though consents had
not been received on May 10
when he sent a letter to all
deputies. All names must be in
the hands of the committee
three weeks prior to the date
of the electing convention. They
will then send a statement two
weeks before the election to
qualified voters giving age,
training and experience of all
names submitted to it. They
will also nominate their recom-
mended candidates. Something
new in this sort of procedure is
the rule that in the reporting
of qualifications, those recorded
in the Clerical Directory, pub-
lished by the Church Hymnal
Corporation, will be used. A
good Directory but purely as an
aside it might be noted that
each clergyman writes his own
biographical sketch and may
not be entirely objective.

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